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ARCHEOLOGY AND ETHNOLOGY.

Proceedings of the Section of Anthropology (H) of the American Association for the Advancement of Science.—Washington, D. C., August 17–25, 1891.—The section held its first session in the Chemical Hall of the Columbian University on Wednesday, August 19th, at 2 P.M., Prof. Joseph Jastrow, of Madison, Wisconsin, vice president of the section, and Mr. W. H. Holmes, of Washington, D. C., secretary.

Vice president Jastrow's annual address was entitled "The Natural History of Analogy." He described the study of analogy in its bearings on various forms of culture, and went on to indicate that this form of argument is used only with great caution by societies of to-day. Analogy was, however, a very predominant method of argument amongst primitive people. The speaker defined analogy by speaking of instances of a further degree of resemblance from a given degree of resemblance. The various types of agreement differing slightly from the standard were also treated. In almost all savage customs and beliefs, the professor said, abundant instances of reasoning by analogy were to be found. In magical practices, in interpretations of omens and dreams, in medicinal practices, and social and tribal customs striking instances of analogous argument abounded. The Zulu who chews a bit of wood to soften the heart of the man he wants to buy an ox from; the fetish determining by whether a stick stands or falls whether a war shall be kept up or allowed to stop; the medicine man who performs incantations over some personal belonging of his victim or by the use of out-of-the-way drugs,—all these were instanced as the results of analogy or the feeling of analogy. Similar traits in children were described and illustrated. He said that an abundant field of illustration was found in the popular superstitions, folk lore, and customs that have survived from a lower to a higher culture. The modern dream book, household medicinal practices, charms, and, in the more elaborate system of details of astrology, the doctrine of sympathies, and kindred pseudo-sciences were the fields from which he took his illustrations. From this progressive scientific thought has reached its present place instead of the shifting position once occupied by the argument of analogy. "That which was serious reasoning to our forefathers," he said in conclusion, "now takes its place as a proper instrument for amusement and lies at the basis of a joke. This offspring of our race is also connected by history with this earlier form, and, furthermore, close relation is traced between the bypaths of modern civilization and the outgrown forms of culture among which it originated.''

The committee elected by the section were as follows: Fellow to the council, Rev. J. Owen Dorsey, Washington. Sectional committee, Prof. O. T. Mason, National Museum; Prof. Thomas Wilson, National Museum; Prof. George H. Perkins, University of Vermont. Member nominating committee, Prof. Thos. Wilson. Subcommittee on nominations, Prof. Paul Carus, editor *Monist;* Prof. C. P. Hart, Wyoming, Ohio; Mr. Walter Hough, National Museum.

The meetings for reading papers commenced Thursday morning, August 20th, at 10 A.M. Prof. W. H. Leaman delivered an address on "The Essentials of a Good Education, with a New Classification of Knowledge.'' Mr. Walter Hough gave a description of "The Custom of Kava-Drinking as Practiced by the Papuans and Polynesians,'' followed by Major J. W. Powell's exhibition of his new linguistic map of the Indians of North America.

This map is the *chef-d'œuvre* of the Bureau of Ethnology, and one in which Major Powell takes much pride. It represents many years of patient, careful labor of himself and some of his most valuable assistants. It has been presented before in rather an inchoate form to several scientific societies, but now it has been completed and will appear in the next volume of the reports of the Bureau of Ethnology. It attempts to represent the locality of the various Indian tribes of North America at the beginning of history. As the Atlantic coast was occupied by white men much earlier than the interior and the Pacific slope, so of course its representation on this map dates to an earlier time. Fifty-eight linguistic stocks or families are represented on the map, and these are divided into 264 dialects, representing as many different Indian tribes. The major said that over 1,000 Indian languages are spoken, which can be divided among seventy-five different stocks, and that while the number was large the tendency was not toward multiplication, but toward a unification or parent stock. He explained his system of segration and aggregation, and said that this map represented our earliest knowledge of the locations of Indian tribes in North America as shown by their language. It might require correction in the future, according as our knowledge of them might increase. In conclusion he made some humorous remarks on Volapük as a universal language, and compared it to the most barbaric of barbaric tongues, and that it approached closely primitive Indian tongues of North America. He showed that civilized languages had little or no inflection, while the more primitive a language the greater the extremes of inflection, which is the case with Volapük. "To go to Volapük for a modern language would be like taking up the old wooden plow in agriculture again."

Mr. E. P. Vining, of St. Louis, Mo., criticised the map, disputed some of the propositions, and declared our knowledge of the Indian language of early times to be too indefinite and uncertain to form a foundation for so extensive a scheme of localization.

Dr. Thomas Wilson presented a collection of fifty or more of gold ornaments from his department of prehistoric archeology in the National Museum, taken from prehistoric graves chiefly in the province of Antioquia, United States of Colombia, lately procured; also a series of prehistoric jade implements from Mexico and Central America. All of them were beautifully wrought, and many of them had been sawed into two or more parts, and holes drilled for suspension as for amulets. Dr. Wilson said these were one of the varieties of jade called jadeite, the component parts of which were silica 59.4, alumina 25.8, soda 15.3. He described other varieties of jade,—nephrite, which was silica, magnesia, lime; fibrolite, silica and alumina; pectolite, silica, lime, and soda; and said pectolite was local in Arizona and New Mexico, implements made of it in prehistoric times being found among the ruins of the cliff dwellers of those territories. Nephrite was local in Alaska and British Columbia, where the wrought implements were found belonging to both historic and prehistoric times. These jadeite implements were confined to Mexico and Central America, though none of the raw material had been found nearer than New Zealand and the Asiatic coast. On this, with some addition, he said Prof. Putnam had founded the theory of the migration of the Central American and Mexican aboriginal population from Asia. If the theory be true, he did not believe that it had been, as claimed, by way of Behring Strait, because throughout the length of the continent no trace of such a passage had been found. On the contrary, similar implements made of a different material coming from the Yukon and other rivers had been found for a thousand miles over this route between Behring Strait and Mexico. Prof. Morse called on Prof. Putnam (who had just come in), and he expanded his theory, which in turn was attacked by Major Powell, who prophesied that jadeite would yet be discovered in that country. Prof. Putnam replied when it was there would be time enough, etc.

Rev. J. Owen Dorsey read a paper, and described, with charts, some of the peculiarities and phonetic types of the Siouan language.

Mrs. Anita Newcomb McGee read a paper entitled "An Experiment in Human Stirpiculture."

"It is not generally known that a carefully planned and methodically conducted experiment in human stirpiculture, probably the most extensive and systematic of modern times and civilized people, was carried on during the years 1808 to 1879 in Central New York. The originator of the experiment was a zealous but logical enthusiast, the late John Humphrey Noyes; the purpose was the promotion of sanctity; the place and the means were the Oneida community.

"In early life Noyes founded the peculiar sect called perfectionists, which in 1848 gathered disciples to the number of eighty-seven at Oneida. Here the community of goods and also of person was practiced, a system of complex marriage in which the amative and propagative functions were separated having been established.

"Until 1868 the birth-rate in the community was carefully limited, but at this date, financial success being assured and the members having increased to 250, the experiment in stirpiculture was begun. Its object was the increase of sanity in succeeding generations in order that sin, disease, and finally death might be abolished. Physique, intellect, hereditary qualities, mutual attraction, etc., were secondarily considered.

"The first principle of this stirpiculture was continued in and in breeding with judicious mixture of foreign blood from time to time. Its second principle was the careful selection of individuals. From 1869 to 1880 sixty children were born in pursuit of this plan. Of these five died at birth from unforeseen causes depending on the mothers, and one child was acknowledged a failure physically. Otherwise the experiment was progressing admirably, the children being given the best of care, when an unexpected result caused the failure of all Noyes's plans. The spirit of monogamy, ruthlessly kept in check before, became so strong in consequence of the mating of one-quarter of the community for stirpicultutal purposes that the complex marriage system was given up in 1879. The dissolution of the Oneida community by mutual consent followed a year later. Noyes, foreseeing the end, had retired from Oneida, and died in 1886.

"Of the stirpicultural children only one has since died. The others, now aged eleven to twenty-two years, are on the whole somewhat above the outside average in physique and intellect. The blood of the children came largely from farmers and mechanics, with a strong infusion from the intellectual Noyes family. It is therefore noteworthy that of the oldest sixteen boys ten are in business as clerks, foremen, etc., one is a musician of repute, two are students of law and medicine, two at college, and only one following a manual occupation, being a mechanic. Of the oldest six girls, two are at college and one is a student of the kindergarten system.''

Mrs. Zelia Nuttall's paper on "Relics of Ancient Mexican Civilization" was, in her absence, read by Prof. Putnam. It described many Mexican antiquities, and threw a great deal of light on the civilization of ancient Mexico.' The paper was illustrated with a number of small reproductions of Aztec ornamental designs, and of a chief's shield sent to Italy by Cortez, the only thing of the kind known to anthropologists, which were collected by the distinguished lady. One of the drawings she presented represented four peculiarly horrible-looking Aztec gods.

Prof. Edward S. Morse, of Salem, read two very clever papers on the allied subjects of "Bow Stretchers" and "Prehistoric Bows." The first of these papers referred to the puzzling little bronze implements found associated with Roman antiquities. The professor exhibited one of them. They are usually a couple of inches long, with three spurs of varying size and shape on one side, the ends of the main portion of the implement being two rings large enough to allow a man's fingers to be thrust through. They have always been called bow stretchers on the supposition that prehistoric archers used them in drawing back the strings of their powerful bows; but Prof. Morse pointed out the fallacy of such a conclusion, and showed the impossibility of their being so used. What the little affairs were used for by prehistoric man is, and may always be, a conundrum to the world's anthropologists. Incidentally Prof. Mórse described the way various nations held and drew the bow-string, and said that in China the archer of to-day shoots his arrow by hooking his thumb around it, his thumb being protected by a peculiar ring, just like an immeasurably ancient bronze ring that the professor had got from prehistoric graves that dated back to the bronze age of man. His second paper, on "Prehistoric Bows," showed the great simplicity and similarity of the prehistoric bows found in Peru, Egypt, the peat bogs of Denmark, Holland, the Swiss lake villages, and other places.

"The Nez Perce Country," written by Miss Alice Fletcher, was read by Mrs. Barnes. This paper was an explanation of a map of the Nez Perce country, drawn by a native of the tribe, and showing the location of seventy-eight villages, and giving the Nez Perce names of mountains and streams. A summary of the dimensions and groups of these villages was given and an outline of the tribal organization, with a brief account of the mode of living in the village and some deductions concerning the relation of the environment to the development of the people. A short biographical sketch of the Indian who made this map was also given and his photograph shown.

Dr. Wilson told of his connection with the Nez Perce tribe of Indians in his endeavor to recover possession of the land now occupied by the Lapwaii reservation for the benefit of the A. B. C. F. M. (foreign missions), who had sent the first missionaries to that country before it became the property of the United States, and who had by their possession materially aided in making it such. The title of the board to the 640 acres, one mile square, was, he said, as good as that of any person in Washington to the house in which he lived; but they had never been able to get possession.

Mr. Frank Leverett, of Madison, Wisconsin, described by means of maps and charts the "Relation of the Loveland, Ohio, Implement-Bearing Terrace to the Moraines of the Ice Sheet."

"The Utility of Physical Study of Child Life" was next presented by Mrs. Laura Osborne Talbott. If "the child of to-day is to become the man of to-morrow," is not the responsibility of the present generation great regarding the civilization of the coming century? No thoroughly philosophical study has taken up the subject of child life at a sufficiently early period; the school laws do not permit a child to enter the public school before the age of six years. This is the most important period of a child's life, as its acquired perceptions then are most numerous, its inherited tendencies become fixed, and the creative power of the brain is most easily awakened. From the time that consciousness begins to unfold there is begun a series of acts that might engage the attention of psychical experts whose duty it would be to watch every indication of development for good or for evil. No crude management is required for child life, but teachers of rarest gift, whose tact, discernment, and wisdom will best assist in bringing forth from the embryo the fully rounded and complete being. Comcnius, Pestalozzi, and Froebel have, in their philanthropic labors, conferred great benefits upon mankind, yet deeper insight into the child's mind is demanded than has been afforded by them. The demand of the age is for more creative power, or for an intellectual force that may be able to harmonize the different elements of our civilization. All questions arising from the mixed conditions of our present civilization must eventually revert to the final question, How can we best develop all the energies of the individual? According to Herbert Spencer, "the process in which life essentially consists is the continuous maintenance of an equilibrium between the organism and its environment." It is evident that this want of equipoise or correspondence between the inner and outer life of the individual causes great failures in life. For ages the human race has been a prey to every variety of crime, and nations have risen only to fall into degradation. The same fate is before us unless we give to each child its inalienable right to develop its whole nature to its highest power of development. What an uplifting to all civilization would take place in a few generations if a truly wise and philosophical training could be given to young children in order rightly to stimulate their mental and moral powers. There are families who for many years have given great attention to this important subject, but there has been no general movement toward this object. From an economical standpoint it might by wise to endeavor to uplift the masses in this manner, for the ancients teach us that one member cannot suffer injury without danger to the whole body.

The paper on the "Origin of the Name Chautauqua," by Albert S. Gatschet, stated at length the linguistic reasons why this name, which is worded on the Seneca-Iroquois language still spoken in Western New York, cannot signify anything else but "one has taken out fish there." It is pronounced by these Indians T'kan Tchatak Wan, and the old English and French documents vary enormously in their mode of writing it. It is probable that fish were taken out by the Indians from Lake Chautauqua to stock the brooks and ponds of the vicinity. The author proposes to change the orthography of Chautauqua into the more scientific Chatakwa.